THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"You must love your work, and not be always looking over the edge of it wanting your play to begin."—GEORGE ELIOT.

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PITFALLS AVOIDED BY THE TRANSLATOR OF THE BOOK OF MORMON.

(*Second section, continued from page 293.*)

IN general the remarks previously made under the above caption serve to call attention to the narrow limits to which the translator of the Book of Mormon was restricted in the use of words or allusions in order that his work could stand the test of just criticism as an ancient record. There were many other pitfalls that he also had to avoid, and some of them were of a most insidious character. It is not the intention to speak now of many other deadly blunders that Joseph Smith, if an impostor, might have made in his work, yet a few of them are worthy of our especial attention.

1. The Bible gives us an account of several dispensations that the Lord has, at different times, established among mankind, and these are: (a) The Adamic, or pre-diluvian; (b) The Mosaic, and (c) the Christian. Now, we all know that each of these dispensations was inaugurated by the Almighty with an outpouring of Divine manifestations and revelations. In the case of two of them we have before us a whole volume of associated Scriptures—the Old Testament for the Mosaic, and the New Testament for the Christian.

There seems, further, to be but little doubt in the minds of those learned men who have given the subject profound study that the

Adamic dispensation was also supplied with a written volume of the most ancient oracles of God, and from which Moses copied very largely his account of the creation. It is sufficient for present purposes, however, for us to know that the pre-diluvian period was inaugurated by direct revelation from God to Adam, and was closed in the same manner through Noah.

When Joseph Smith made known to the world, through the Book of Mormon, the fact that three other dispensations had been established by the Almighty, but in the new world of America, he did not omit the *essential* feature of showing that all of them had been instituted by Divine revelation, and of supplying each of them with the necessary volume of written scripture for its respective periods. One part of the Book of Mormon gives us a view of the Scriptures that the Jaredites possessed; another shows us more largely that which belonged to the Nephite-Mosaic dispensation, and a third section contains some of the Scriptures of the Nephite-Christian. There remains but one other period, before the coming of Christ, when God's agency in human affairs has been, or is to be specially marked, and that one is the dispensation of the fulness of times. Joseph Smith claimed, and all his followers with him claim, that that dispensation began with his calling to the prophetic office, and the establishment of the Church of Jesus Christ of Latter-day Saints on the 6th day of April, 1830. Here again, to our intense gratification, we find that the *sine qua non* in all of the Lord's great religious movements in this world is not lacking. This Church was founded by revelation, and it is accompanied by a volume of Scripture, peculiarly its own, as found in the Doctrine and Covenants.

The consistency thus manifested in providing Scripture of its own for each of the four divisions that, from the days of the confusion of tongues at Babylon until the present, have comprised the Church of God on the American continent, is altogether too remarkable to be ascribed to the sagacity of a young man whose secular schooling was insignificant. No Latter-day Saint need be reminded how different the case would stand were this harmony lacking.

Our Protestant friends must regard Luther's work as of far more importance than that done by Joseph Smith; but we ask them, where are the accompanying oracles of God? Every change in God's religious government of this world that you recognize as being of His ordaining, has been accompanied by an outpouring of His word; yet the great reformation lacks this distinguishing sign. No one should understand from these last remarks that we hold that Luther was not inspired of God for his work. He was. But inspiration to do a work, and revelation from the Almighty are different things. The first admits of human error—mistakes in plan, in method, sometimes in failure to realize the full fruition of one's hopes—while the other discloses the mind and will of God—

His law and purposes, and imposes obligations of acceptance or obedience upon mankind that mere inspiration does not.

Luther, Calvin, Knox, Wesley and many other eminent religious leaders did not think it necessary to begin their work as Adam and Noah, Moses and the Apostles began theirs, but this "unlearned" youth Joseph Smith did not look at this matter from the standpoint occupied by the great men just named. He did not look at it from the standpoint of any modern religious teacher, nor from the point of view of the classes of society who bother themselves but little or not at all about religious matters. He stood alone. His view point was as far removed from that of ordinary men as the heavens are higher than the earth, and he saw, by the power of God, that if he was called to establish His Church in the earth by Divine authority, he *must have Scriptures to go with it*—Scriptures that befitted the occasion, and the work to be done. In no other possible way could such a Church be founded.

2. It is next purposed to call attention to the limitations of the Jewish alphabet, and to show how Joseph Smith, the "unlearned" youth, who very probably never saw a Jewish letter until later years in his life, carried out his work of translation in conformity therewith. In order to present this matter squarely to the view of our readers, the names of the letters of the Hebrew alphabet, and the English equivalents of those letters, must be presented. They are as follows:

No.	Names of Hebrew letters.	English Equivalents.	No.	Names of Hebrew letters.	English Equivalents.
1.	Aleph.		12.	Lamech.	L.
2.	Beth	Bh, B.	13.	Mem.	M.
3.	Gimel	Gh, G.	14.	Nun.	N.
4.	Daleth.	Dh, D.	15.	Samekh.	S.
5.	He.	H.	16.	Ayin.	
6.	Vav.	V.	17.	Pe.	Ph, P.
7.	Zayin.	Z.	18.	Tsadhe.	Ts.
8.	Hheth.	Hh.	19.	Koph.	K.
9.	Teth.	T.	20.	Resh.	R.
10.	Yodh.	Y.	21.	Shin.	Sh, S.
11.	Kaph.	Kh, K.	22.	Tav.	Th, T.

No English equivalents have been given for the first or the sixteenth of these letters, as it is difficult to represent their respective powers without some explanation. *Aleph* was regarded as the weakest of the letters, and its power is likened to the English silent "h" in hour. The power of *Ayin* is uncertain, but some modern Jews give it the sound of "ng," or of French "gn" in champagne. Following Greene's Hebrew Grammar the power of *Todh* is given above as English "y"; but others of equal authority give it the sound of "j," and others still of "i." *Todh* is the first letter in the Jewish name for Jehovah, which is variously pronounced as thus spelled, or as Jehovah. Now, looking the Hebrew alphabet over from first to last we find it has no equivalent

for the English "g," "x" and "w," and, as a consequence, any word having one or more of these letters in it, is not of Jewish origin. Even the familiar names "Jew" and "Hebrew" as here spelled must be excluded. They are not in the proper form for Jewish names, and their orthography condemns them. Here is what is said of these names in the *Home Reference Library* by the famous historian Ridpath and his assistants, under the titles Jew and Hebrew respectively: "Jew, (Heb. Yehuda.) The subjects of the kings of Judah have been sometimes called Jews as distinct from the seceding ten tribes who retained the name of Israel." Hebrews (Heb. Ibri, either from Abraham, who came "from the other side" of Euphrates [Eber, Ibr,] or from Eber, the great-grandson of Shem, and one of Abraham's ancestors), the distinctive name of that branch of the Semitic family which emigrated from Mesopotamia into Palestine, thence into Egypt, and, after a long period of bondage, reconquered Palestine, and finally settled there. Divided, at a later period, into two distinct states, that of Judah and of Israel, they were singly overcome, and led into exile. A portion, consisting chiefly of descendants of Judah, returned and founded a new empire. From that time forward all the members of the Mosaic commonwealth were known by the name of Jehudim, corrupted into Jews. Jehudim is simply the plural of Yehuda as given above, and the plural of Ibri is Ibrim, or in English, Hebrews. The points to be fixed in our minds now are that "Jew" and "Hebrew" are not original Semitic names, but English substitutions for them. Further remarks respecting them will be deferred for some time. Now, in order to ascertain whether or not the Book of Mormon conforms in its orthography to the limitations of the Hebrew alphabet as already set forth, we must not look at the common words in the text, which are not Jewish terms at all, but English words that give the meaning of the hieroglyphical characters that were used in the original records; but we can, however, take all the *proper names* that are not translations or substitutions, since they have been handed down to us almost directly from first hands. Proceeding, then, to examine all the proper names in the Book of Mormon on this basis, there is not in the text of that book a single proper name that has a "q," "x," or "w" in it, or in other words, so far as the names in question can be traced to a purely Jewish origin, they do conform strictly to the limitations of the Hebrew alphabet as already noticed; and this significant consistency is especially forced upon our attention by the spelling of the Nephite name "Amnihu" as here given instead of "Amnihew," or "Amnihugh," or "Amnihue," according to English methods of representing the long sound of "u"—the Book of Mormon orthography thus harmonizing, in this instance, with the biblical spelling of Abihu, Elihu, Jehu, and other Jewish names.

(To be continued.)

HABITS AND CABLES.

Most people no doubt know what steel cables are. They are made up of a large number of very small steel wires, carefully and skilfully woven together, in a similar manner to ordinary hemp rope. The cable is used for various purposes where great strength is required, and being made up of so many small strands makes it flexible and able to stand the strain of vibration and winding and hoisting of all shapes. The cable tram is drawn along the rails by means of a traveling cable placed underneath the surface. The lightning-like flight of the elevators or lifts in the tall skyscrapers of New York and other large cities depends upon the strength and flexibility of the steel cables. They are used for lifting cranes of all kinds, steam shovels, and many other purposes where abundant strength and flexibility is required. But the greatest use to which the cable has been put, where hundreds of lives depend upon it during the busy hours of the day, is the supporting of Brooklyn Bridge, the largest suspension bridge in the world, which spans the East River from New York to Brooklyn. This bridge has no support from underneath, and depends almost entirely upon the strength of the thousands and thousands of tiny strands woven into the cables from which it is hung. The vibration on this bridge, with the enormous amount of traffic continually crossing it, is so great that nothing but the cable would be able to absorb the same. So we see that the enormous strength of a great cable is made up with a very small beginning, a mere nothing. So much for cables.

It is generally in the youth of life that we form the habits, whether good or evil, that stay with us throughout our lives. If we give way to the evil tendencies of nature and allow ourselves to form bad habits, they may not seem binding at first, they will seem as mere nothings, like the tiny strands, which go to make up the cable. If checked at this time they can easily be broken and done away with before they have had a chance to be woven into strong cords. But, if allowed to continue on without proper check, they will gradually gain strength over our will power until in after life they become like the mighty cable, almost impossible to break. On the other hand, if we form a habit that is good and uplifting it may seem of little importance at the time, but if continued on in after life it will be the means, together with other good habits formed, of building up a character that, like the cable, shall be next to impossible to tear to pieces. However, these comparisons do not necessarily apply to habits formed in the youth of life alone, but any habits formed at any time of life. Let us be on the alert, ready to discern whether the habits we are forming are good or evil, and if the former to continue on in the same until they get so strong that they become second nature to us; if the latter, to strive to overcome them before they have time to gain strength

over us. Bear in mind always that "Habits are likened unto cables, we weave a strand of them each day until they become so strong we cannot break them."

Northampton, June 25th, 1909. H. C. JAMES, JR.

KNOWLEDGE THROUGH REVELATION.

THE revelations of God to man are of all events the most remarkable and important. In olden times men conversed with Him and received valuable instructions. Of instances the Bible is replete, and while simple enough for us to mention them, still men do not believe they transpire at the present time. They believe that revelations have ceased and that God desires to speak with man no more. This idea men claim having derived from the Scriptures, but we do not see how they obtain it, for when we examine them we get the very opposite view. The truth of it is that Christians, holding the Bible in their hands, fail to see its light. They read it but miss the teachings it contains. And when we show them the truths we have seen in its pages they will often try to explain them away, as if they were too simple to believe. In connection with this one subject, we see one of the most glorious truths ever given to man absolutely discarded, and what is more they express no surprise nor sorrow because the Author of that sacred record has ceased to communicate with mankind, but go on their way as though revelations were of no value or importance whatever.

While Christians hold many views as to the cause of God's silence and reserve, yet they all agree it is intended for some wise purpose; but we fail to see this, for what wise purpose can it serve for Him to abandon those whom He strives to save? On the other hand, the Scriptures do not tell us that revelations will cease under Divine intention, but encourages us to seek them. Instead of believing them past we should live that we may receive them. If men have lacked visions—if God has ceased to speak, it is through sin distancing man from his Maker, whose light and influence depart in the presence of it. But even if that light has departed He has provided a remedy for the sin that separates, for He does not desire men should remain forever in darkness and separation. He desires to lead men to the larger life—to Himself—and we have no reason to believe He will keep light away from those who seek Him in spirit and in truth. At the same time we believe that God has been silent for centuries and that revelations from Him have ceased for hundreds of years, but not under Divine intention. Men have brought this separation and its resulting darkness upon themselves by their disobedience to His teachings and commands. God has not altered. It is men who have changed, for where once they were obedient to Him they have changed His doctrines,

broken His laws and corrupted His gospel. The light of revelation has been withdrawn because men refused to surrender to its declarations, and by their rejection of it they have lost the light of its salvation truths. For when men lost the gift of communicating with the heavens they began at once to lose their understanding of the scriptures which remained, and we find them to-day in a state of confusion, believing in the same Bible and all understanding it in a different way.

When men tell us that God has been silent for centuries we can readily believe it, if only by seeing the existing confusion of creeds, sects and churches. But this confusion men have brought upon themselves, for they have rejected the very means God provided that they might know Him and enter into His kingdom.

But though men in the past have rejected His gospel, He does not desire that men should forever be without the knowledge of it, for in this age of the world the heavens, which have been closed so long, have been opened, and the light of revelation has come again to the earth. The gospel has been given back, and men can now approach God and learn of His ways as men used to do in olden times. There is no space here to tell again the story of the boy Joseph Smith, who, in the quiet of the woods, was permitted to receive angels and to look upon the face of Deity. Suffice it for us if only we can disturb and awaken men from their slumber and indifference to what is taking place, and to believe in some measure, at least, that He who made them is interested in them still. But while it is His desire that men everywhere should know Him, He has His own certain way of giving and extending that knowledge. His gospel plan provided and revealed for the race contains the initial steps in the direction of that knowledge, which is to enjoy life eternal. It is in proportion to our faith, obedience and service that we will gain the reward promised. It is by childlike trust and obedience to the will of God as expressed and contained in His gospel that we can enter into the larger life and receive the knowledge of Him whom to know is life everlasting. If in the past men have perished for the lack of true vision and true prophets, that is not our lot, for God has spoken and to-day we can serve Him in spirit and in truth. Men will still go on telling other men to obey man-invented schemes—they will still walk in ways of their own, but the end of their schemes is failure and disaster, and even as they proceed they will meet with sorrow and disappointments. God sees the end from the beginning and the surest, the safest plan is to put our trust in Him and obey His laws and teachings as revealed in His gospel, and we shall make no mistakes, but find joy and happiness and knowledge and success resulting from our obedience. In so doing we shall know God the Eternal Father now in this life and beyond.

Glasgow. F. L. NEWTON.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 8, 1909.

REMISSION OF SINS AND DIFFERENCE IN GLORY.

"MANY men, many minds," is an old adage, and as mankind multiplies so do opinions and notions often in regard to the same subject. One of the simplest doctrines and ordinances in the Church of Christ is that of baptism by immersion for the remission of sins. It is plainly taught in the New Testament, and still more plainly set forth in the Book of Mormon and in the Doctrine and Covenants, yet there is a great conflict of ideas concerning it in the "Christian" world. It might be reasonably expected, however, that seeing the definiteness of the direct teachings in modern revelations, there would remain no room for differences about it among members of the Church of Jesus Christ of Latter-day Saints. Probably there is not on the main question as to the mode, purpose and object of that sacred and essential ordinance of salvation, but questions arise in the minds of inquiring people on matters associated therewith. For instance:

In a theological class of a Sunday School recently, some discussion arose as to whether remission of sins in baptism is final as to the past life of the repentant believer. That is to say, are his sins blotted out? And if so, should he happen to die, either by accident or other means directly afterwards, what, if anything, would he be judged for? And further, if a baptized repentant believer falls into transgression, apostatizes and is cut off the Church, but subsequently repents and is re-admitted into the Church by baptism, will he be punished for the deeds committed during the interim between his first and second baptisms? If not, would he not be on a par in the next world with one who had not so transgressed, but had remained faithful to the end? Also, if a life-long sinner, just before his decease, believes the gospel and truly repents and is baptized for the remission of sins, will he not be just as well off in the world to come as one who in early life received and obeyed the gospel and served the Lord all his days?

In reply to these queries, we will say to begin with, that remission of sins means a complete cleansing of the sincere convert. If he does not truly believe the gospel, has not real faith in the Lord

Jesus Christ and does not turn away from sin with full determination to forsake it, his baptism does not become a new birth of water. But if he complies with the plan instituted for the purpose and is really born of the water and of the spirit, receiving the gift of the Holy Ghost, his sins are blotted out. He is regenerated. He receives more than mere forgiveness of his faults, for they are washed away by the atoning blood of the Redeemer.

But his individuality remains. His free agency continues. His personal intelligence is not changed. All the different peculiarities of each baptized believer form part of his character still, and he can progress or retrograde as he wills and is obedient or disobedient to the laws of life and salvation. If he lapses into transgression, he goes on the downward track, while the faithful and valiant soul presses forward and upward, and even if the backslider should, after excommunication, by repentance and humility return to righteousness and be received into the Church again by baptism, he will have lost that progress which the other has made, and will have weakened and lessened his own powers to reach readily to the heights he would have obtained by continuance in well-doing.

As to the judgment which is appointed for all the sons and daughters of men, it should be understood that this will not only be to impose the penalties which justice demands, but to bestow the rewards which are due for righteousness, faithfulness and observance of the eternal principles of truth. Also the great fact should be considered that every person will be just what he is, no less, no more. Continuance in well-doing exalts; evil works debase. Pardon for wrong does not change the character of the sinner, nor does it blot from his memory that which he has done. While there is opportunity for the vilest sinner to alter his course, the commission of iniquity weakens his personality, and it will recur to him when he needs Divine help and pleads for it, and does not aid him, to say the least, in drawing near to his Maker. The righteous man or woman will shine the brighter in time and eternity for purity of life and conduct, and each intelligent being in either of the kingdoms, celestial, terrestrial or telestial, will fill that place for which he or she has become fitted by personal doings.

Those who gain the glory which is typified by the sun will not all be on the same level. As there is one star above another, so there is one intelligence above another, almost *ad infinitum*. Progress is the eternal order of being, but those intelligences which are behind or below, while advancing through the ages will find that those who are ahead keep ahead, and each one will have that to which he is entitled by the eternal principles of right. Faith, repentance, remission of sins, the reception of the Holy Ghost, are means to larger ends. They are the same in application to each individual, but they are only the beginnings of salvation. Endurance unto the end of mortality is a condition to full salvation. Exaltation comes by the reception of truth and the practice of it.

It is a gradual process. Some plod on continuously, patiently, faithfully and surely, while others slip and fall back and flounder, and lose time and neglect opportunity and demean themselves in nature and character, and yet by sincere repentance may regain a footing so that they will struggle through and gain salvation, but only in such degree as they are fitted for.

The baptism which is a part of the gospel of salvation may mean just the same to each of the persons here alluded to so far as remission of past sins is concerned. But that is only one of the steps on the road to exaltation, and the final judgment, as we have said, takes into account all the acts of mortal life, the good works as well as the evil deeds, and while the truly repentant soul may escape the positive penalties in store for the disobedient and ungodly, the individual thus absolved is not and cannot be in his own personality the same as he who has fought the good fight, kept the faith, finished his course, grown continually in the light, and truth, and power, and intelligence, so as to be entitled to the brightest crown in the celestial kingdom.

Whatever is done or left undone produces its natural effects on the individual who is responsible. Eternal justice will ever claim its own. Eternal mercy will not be robbed of that which belongs to it, but cannot step in and take that which belongs to the other principle. The Almighty Judge is the perfect embodiment of both those everlasting principles. And so we should all have complete reliance upon the fact that right will prevail forever; and each living soul will eventually go where he belongs, and have that which is his, determined by his own course and fitness exhibited in his actual character.

This must be viewed in the light of the full understanding of the atoning work of the great Redeemer. Were it not for His vicarious offering on the cross, all the race of Adam would have remained fallen, their bodies in the grave, their spirits shut out from the presence of the Father. But by and through His atonement and obedience to the gospel which He has revealed, mankind may come up into the glory of God and dwell in His presence, each soul shining according to his reception of light and truth and obedience thereunto. There is one redemption by blood wrought out for mankind, one gospel by which its benefits may be obtained, but every individual has power in himself to attain to glory and dominion and exaltation according to his own works and character, built up by individual effort along the lines of righteousness.

As there is a multiplicity of personalities, so there are various degrees of glory for the sons and daughters of men. Everything is to be gained by righteousness. Great is the loss through transgression. Pardon to the penitent is part of the Father's great economy, but the heights of power and might and endless dominion can only be reached by those who overcome and are capable of gaining that far more and eternal and exceeding weight of glory

which is above the grasp of those who fall behind in the march of life and prove themselves unworthy of a fulness. There is no profit in doing wrong. There is everything worth having in continually doing that which is right.

C. W. P.

HOW TO SUCCEED.

A GREAT deal is written from time to time on "How to Succeed,' the nature of such writings being determined by the writer's idea of what constitutes success. The present time is spoken of by men best qualified to judge, as a material age, or period, of the world's history. And even the dullest observers feel that it is true. So nearly all that is expressed on this subject is given as a guide to material gain—the accumulation of wealth and all that goes with it. As a guide to success much is said about the value of industry, honesty, courage, judgment, self reliance, order or method, good habits and many other qualities that might be named. These qualities, or virtues, are all certainly very good and should be cultivated by every individual, and yet a person may possess all these and still fail to realize the greatest success.

Now as to what true success is, as distinguished from what is called worldly success, we shall not attempt to give a definition, further than to say that worldly success is not always true success, and that to form a correct idea of true success we must think of life as eternal and not confine ourselves to the present existence alone. It may be when we are all judged by the Father of all, that those who have occupied comparatively low and humble positions in their life will be exalted far above many of those who have received the highest honors of this world. God's way are not man's ways, neither are God's thoughts man's thoughts. Taking this view of it we can see that character, what we are, is the one thing that endures, and that we shall continue to progress in the development of character after we leave this stage of existence. Let us go at once to the greatest character and the most successful being who ever existed on this earth and try to discover the guide by which He was directed.

It is evident that the one thing He emphasized in both His life and teachings and by which He was guided in all His acts and utterances was to do the will of the Father. "I can of mine own self do nothing, but as I hear I judge and my judgment is just, because I seek not mine own will but the will of him who sent me." "Thy will be done, thy kingdom come." "My doctrine is not mine, but his that sent me." "Not my will but thine be done." "Seek ye first the kingdom of God and its righteousness, and all these things shall be added unto you." "He that exalteth himself shall be abased, and he that humbleth himself shall be exalted." The Apostle Paul writes, "Not many wise men after the flesh, not

many mighty, not many noble are called. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the earth to confound things which are mighty." Why? "That no flesh should glory in his presence." All these quotations and many others that might be given teach that we should seek first of all to do the will of the Father.

The men who have been instrumental in bringing about the greatest changes for the good of mankind have worked not for their own fame among men but for the establishment of true principles and have felt and relied on the guiding hand of a power greater than their own. We cannot see the final goal, so we must follow the true guide as exemplified by the life of the Savior and be content, knowing that we are traveling in the right direction.

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Buckland, Portsmouth. EDGAR M. WRIGHT.

IN TUNE WITH TRUTH.

PERHAPS the most perfect and wonderful of modern inventions is that of wireless telegraphy. By means of it vessels at sea can get in communication with each other. When perchance a vessel meets with misfortune, the intelligence can be imparted to other vessels miles away. They in their turn can speed out of their course and often effect a timely rescue.

If we were to consider how a message is transmitted, we would learn that the most exquisite part of Marconi's marvellous discovery is called "the tuning of the receiver"—which records the message as it floats across the waves of ether. That instrument must be adjusted to the same number of vibrations as the instrument which sends the message. When they are in unison the message is recognized, but when not properly adjusted the message floats by unnoticed and unrecognized.

This will serve to illustrate this great fact, only when we are in tune with the laws of God are we impressed to recognize the beauty in His creations, and the sublimity of the gospel of Jesus Christ.

The great symphony of nature is full of interest and delight to mankind, when they see and comprehend that it has been wrought by the hand of God. The charms of nature, the works of the Lord, are always better appreciated by standing on the vantage hill of truth, where the air is clear and serene—free from the mist and turmoil below. The poet has beautifully sung these words:

> "Every bird that sings,
> And every flower that stars the elastic sod,
> And every breath the radiant summer brings
> To the pure spirit, is a word of God."

The fields, the flowers, and the birds, the song of the lark and the hum of the bee give happiness and a cause for thanksgiving to

God when we are in tune with His work. If we, however, become pessimistic in our views, and persist in looking through a glass darkly, in every way making ourselves out of tune with the beauties in creation, we become like a bird in a cage. The world changes and we go groping in the dark and see nothing to gladden our eyes.

More disastrous and unpleasant to us, however, is when we are not attuned to the gospel taught by our Lord and Savior Jesus Christ. We must understand that the only way its life-giving force and influence can be felt is when we are in a worthy attitude to receive the gifts of God. When we are in harmony with the gospel we are in tune with all of God's work. We recognize Him as the Maker of heaven and earth, and all things therein; the source from which all good gifts flow. The beauty and grandeur of the plan of salvation, the hope it inspires, the comfort it gives, can only be appreciated and comprehended by those who do observe to keep the commandments of the Lord. His blessings are predicated on obedience to His commandments, and we can only become recipients of the fruits of the gospel when we abide in the truth. The Scriptures teach that if we will draw nigh unto God, He in turn will draw nigh unto us. Just so fast as we grow in faith, and practice the principles of the gospel, do we gain spiritual strength, power and understanding. This is a test that places us all on our own merits. The Lord doesn't compel any of His children to love Him—which means to obey Him. He has given us all our free agency—the right of choice; we can take the strait and narrow way, the path of safety which leads to eternal life—or the broad way, the path of danger and discord, which leads to destruction.

We read the words of Jesus as recorded in St. John 17: 3, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." The Savior is here praying to His Father to accept His work, and to preserve His apostles and followers; to sanctify them and make them one in heart, desire and action—as He was one in purpose and desire with His Father in heaven. This love for the Savior and one another was, in time, to make them perfect and worthy to behold the glory of the Lamb of God. Now, we can only know God, and have true fellowship with Him, when we walk in the light as He is in the light. We abide in His love when we keep His commandments. To know the truth will make us strong and wise, but to live the truth will make us divine. Only as we are in harmony and in tune with the plan laid down by the Savior can we hope to gain salvation; exaltation in the celestial glory of God's kingdom. There is no other way to gain eternal life. This is taught by the Latter-day Saints. It embraces all that God has revealed to man, all that He does now reveal to man, and "we believe that he will yet reveal many great and important things pertaining to the kingdom of

God." It is as broad as the universe and includes all things that will uplift and elevate mankind. It increases capacity for happiness and joy, by deepening, broadening and developing man; it puts into the definition of man all that that word should stand for —knowing that man stands as the noblest work of God.

Salvation is something that we should all be equally concerned about. The thought is as important as it is trite that there isn't any separate royal road for any of us to travel. The rich and the poor, the bond and the free, the learned and the illiterate, must all enter through the door of the sheepfold, be baptized by the properly authorized servants of God, His faithful hunters and fishermen of men, to become legal citizens in His kingdom.

We want our brothers and sisters in the world to lay hold of the principles of the gospel, that they may be worthy of the blessings in store for the righteous. We want them to get in tune with our work, to go on a voyage of discovery, so to speak, i.e., to thoroughly investigate our message—glad tidings of great joy, the restored gospel of Jesus Christ.

The Lord has promised light to all who seek Him with a contrite spirit. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." (Luke 11: 9.) But we must ask in faith, wavering not. Our petitions must go up to the right kind of a God, not some incomprehensible being, but a God of love and mercy, who will answer our prayers when properly uttered. Again, what a wealth of meaning and hope underlies those profound words of the Savior, "If any man will do His will He shall know of the doctrine, whether it be of God." (John 7: 17.)

When we are attuned to the truth, and have affiliated ourselves with the saints of God, we shall find it beneficial to take this criterion as our guide, to live by every word that proceedeth out of the mouth of God. Our willingness to keep His commandments will give unto us additional light and testimony. Peace and contentment will be given unto us, and assurance that we are on the right road. Taking upon us the whole armour of God, having on the breastplate of righteousness; clothed with the gospel of peace, and armed with the shield of truth we shall be able to fight the good fight. We will be enabled to put our hand to the plow and never look back or falter by the way. This will give us the right to enter in through the gates into the city, where life is perfect and joy complete.

132 Lavender Sweep, OWEN F. BEAL.
Clapham Junction, London, S.W.

"BEAUTY of achievement, whether in overcoming a hasty temper, a habit of exaggeration, in exploring a continent or guiding well the ship of state, is always fascinating, and those who are in this fashion beautiful are never desolate, and someone always loves them."—FRANCES E. WILLARD.

FROM THE MISSION FIELD.

Successful Socials.—A very successful social is reported to have been held in the Huddersfield branch (Leeds conference) on June 30th, at which a good program was rendered. There was an excellent attendance and considerable money was realized, which will be used in the purchase of books for the branch.

Brother and Sister Frederick Leaning of Gainsboro (Grimsby conference) were hosts at an entertainment celebrating, in honor of the elders, Independence Day, on Monday, the 5th. A fine dinner was served, after which the guests repaired to a field near by and engaged in playing the American national game. After the game, refreshments were served and evening spent in listening to a well rendered program of songs, recitations, etc.

District Meetings.—A special meeting was held in Scanthorpe (Grimsby conference), on Sunday, July 4th, the purpose being to introduce the gospel with a view to opening the district. Elder Elmer H. Bailey presided and there were present President Frank I. Bennett and seven traveling elders. About twenty-five saints from the Gainsboro branch attended. The first meeting was held at 6:30 Sunday evening in a hall, where President Bennett spoke on the Articles of Faith, and Elder Frederick W. Giles spoke on the first principles. At the close of the services a street meeting was held where the principles of the gospel were discussed.

Releases and Departures.—Elders Alfred B. Worsley and William L. Kidman, of the British mission, were honorably released and sailed for home per s.s. *Baltic*, July 2nd, 1909. The following missionaries were also honorably released and sailed for home to-day per s.s. *Laurentic*: From Great Britain—Walter H. Caldwell, Morgan J. Rich, Jr., William J. Ruff. From Switzerland and Germany—Sidney N. Maughan. From the Netherlands—John W. Howe, Jr. From Scandinavia—Henry J. Nelson, Peter H. Westenskow, Ferdinand A. Petersen. With the company were fifty-three emigrants, in charge of Elder Walter H. Caldwell, Elders Henry J. Nelson and S. N. Maughan being his assistants.

Baptisms.—At a baptismal service held at Plymouth (Bristol conference), June 17th, one convert was baptized into the Church at the hands of Elder Charles E. Lofthouse.

Three candidates for baptism received the ordinance on July 2nd, at the hands of Elder Matthew H. Shaw, in the Bath Lane Baths, Leicester (Nottingham conference).

One member was added to the Liverpool branch (Liverpool conference) by baptism on the 5th inst., the ordinance being performed by Elder Ralph H. Ludlow in the river Mersey.

At a baptismal service held in Cork (Irish conference), on July 4th, one member was added to the Church, Elder T. L. Hatch officiating.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XVII.—A LONG TERM OF PRISON-LIFE.

Textbook: One Hundred years of Mormonism (Evans), pp. 271-76.

References: History of the Church, Vol. III, pp. 187-253; Pratt's Autobiography, pp. 203-318; Life of Joseph Smith—Cannon, pp. 254-83.

I. THE PROPHET AND OTHERS TAKEN PRISONERS.

1. Review the conditions at Far West. (a) The proximity of the State forces. (b) The apprehensions of the Saints.
2. The treachery of Hinkle. (a) Hinkle's plan. (b) Feelings of the Prophet and other Church leaders. (c) Conduct of the soldiers. (d) Treatment of the prisoners.
3. The "court-martial." (a) Constituency of the "Court." (b) Deliberations and the sentence. (c) Attitude of General Doniphan.

(1.) Result.

II. THE JOURNEY OF THE PRISONERS.

1. To Independence. (a) Taken to Far West. (b) Parting with their families.

(1.) Joseph and Hyrum.

(2.) Parley P. Pratt.

(c) Number of prisoners on leaving Far West. (d) Exhibition of prisoners—conversations. (e) Arrival at Independence. (f) Imprisoned in the Block House.

2. To Richmond. (a) How they were taken thither. (b) Confined in the "Bull pen" jail. (c) Tactics of Clark. (d) Dramatic prison scenes. (e) The "trial" of the brethren.

III. THE ESCAPE OF THE BRETHREN.

1. The prisoners divided. (a) Joseph the Prophet and those with him. (b) Parley P. Pratt and those with him.
2. The first named at Liberty jail. (a) Scenes of their prison life—revelations and letters. (Doc. & Cov. Secs. 121, 122, 123.) (b) Taken to Daviess County, and tried there. (c) Escape and arrival at Quincy.

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